Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEM... THE LIBRA...

"O God Jesus Christ, King of refugees,
bless every one who helps us."

The Lutheran Refugee Service

Created in 1954 by the National Lutheran Council and the Lutheran Church—Missouri Synod, the Lutheran Refugee Service has assisted in the immigration of refugees under the Refugee Relief Act of 1953 as amended. The five-person governing commission is appointed by the Division of Welfare of the National Lutheran Council and the Board of Social Welfare of the Missouri Synod.

The goal of LRS was to assist a minimum of 15,000 refugees to enter the United States, and to help them, as necessary, to become integrated into the life of America. In fulfilling this task, the Refugee Service worked closely with the Department of World Service of the Lutheran World Federation.

When the emergency refugee program ends in 1957, it will be succeeded by a permanent Service to Immigrants under the Division of Welfare of the Council.

A Carbon Copy Day

Excerpts from an article by Herbert F. Brokering. Reprinted from "The National Lutheran."

December 13, 1955 was a Tuesday. It was just an ordinary day for most people, its memory now indistinctly merged with that of other ordinary days.

December 13 was just another day at the Lutheran Refugee Service office, too. There is a record, however, of what happened that day at LRS, and it tells the glowing LRS story in a cross-section exposure.

For every letter and memorandum sent from the four departments of LRS, a blue carbon copy is routed to the desk of the director of the program, Miss Cordelia Cox.

One hundred and thirty-two blue copies reached Miss Cox's desk on December 13. They are the diary of that day in Lutheran immigration history.

They Are Coming . . . By Boat

To a sponsor:

We have been notified that Michael and Maria E. are booked to sail from Bremerhaven aboard the General Langfitt. . . . Both sailing and arrival dates are uncertain because of weather conditions on the sea this time of year. After the family's arrival, probably before the middle of January, we will route them to LaSalle, Colorado, and will wire you the time of their arrival at that destination.

Social Service—LRS

On the same ship with Michael and Maria E. were 300 other Lutheran-sponsored refugees.

They Are Coming . . . By Plane

To a sponsor in Wisconsin:

As you know, transportation from Europe to the United States is arranged by the Lutheran World Federation. This office makes inland transportation arrangements. We are very glad to pass along the request to the LWF that Mrs. L. be booked for overseas flight transportation. Because of her age and the fact that she is traveling alone, LWF will do everything possible to see that Mrs. L. travels by plane. If at all possible, we shall arrange for her trip inland by plane to Milwaukee.

Social Service—LRS

Seventy-seven planes, two of them all-Lutheran planes, brought 1,142 of the 3,828 LRS-sponsored immigrants in 1955. . . .

Churches Figure, Too

To a pastor:

Thank you for your letter repor your call on the H. family. We are to know they are adjusting wel believe that we can locate used co of the New Testament and a Hy book in German for the use of old grandmother. You should be ceiving them in about ten days.

Social Service—LR

Pastors and their parishioners ar great assistance in orienting the n comers to their new surroundings is not so much a matter of un standing German or Hungarian or tonian but of understanding. The lowship of believers can do more t anything to reconstruct lives that n faith and hope and love.

In addition to actual repayment travel loans, refugees in 1955 sent m than $500 to the Lutheran Refu Service office as donations of c appreciation for what LRS had d to change their lives.

Accompanying one such gift of was this note:

"It is over three years when we rive to this country like a refug through help from our church good Christian people. Today we preciate every one for this Chris help and we say: O God Jesus Ch King of refugees, bless every one v helps us, and we send a small co bution."

Cover Photo:

These seven-year-old triplets (center) and their two sisters were among the refugees arriving here on the Gen. W. C. Langfitt. Along with their parents, Mr. and Mrs. Walter Protzner, they came to America under the sponsorship of the LRS. Mr. Protzner is a Czech and his wife a German. The family will live in Minneapolis.

other in a series on "Christian Vocation"

Because They Are Here

Anna D. Gulick
Missionary to Japan

There is power,
there is joy
there is freedom undreamed of,
awaiting those
who are willing to dare
the holy adventure
of following fully . . .

Why do you climb mountains?" a famous opponent of Everest was asked. "Because they are there," he replied.

Why did I become a foreign missionary? Because the heathen are here. God created them. God gave them eternal souls. When their bodies die, their souls will go into Eternity to be forever with the Lord, or forever separated from Him. And we have the Words of Life, and the commission of the Lord of Life to go and tell.

That commission is the commission of the Church. The command to pray for laborers for the harvest is given to the whole Church. It is not strange then, that God has answered the prayers of some of those who prayed by giving the command that we ourselves were to go. We are here because in some quiet hour the Lord spoke to each one of us and said, "Follow me, and I will make you fishers of men." We are here because to each came a moment of blinding light on the road to our own private Damascus, and in that Light we had to ask the question quite honestly, "Lord, what do you want me to do?"

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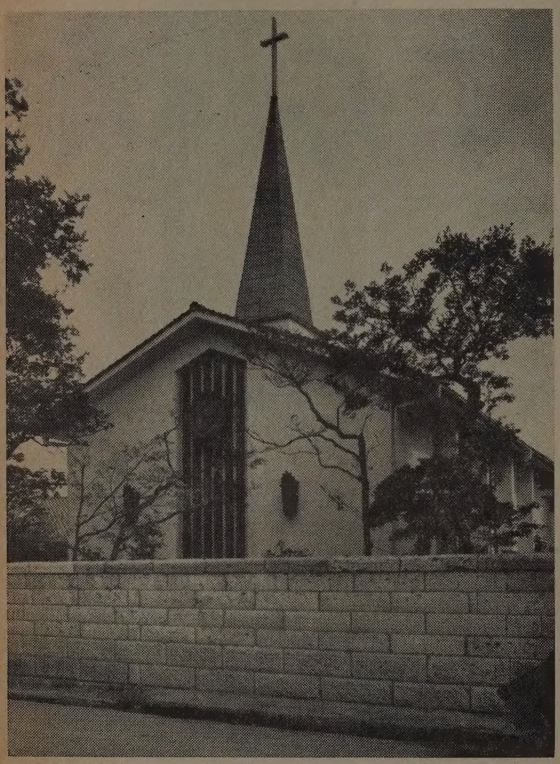
But right here, I want to say something emphatic about the "call." I can find no single reference in the Bible to "uncalled" Christians. I can find no reference to "called" Christians that applies to anything less than the entire Body of Christ. Paul was very conscious indeed of his call to be an Apostle. In Romans 1:1 and I Corinthians 1:1 he introduces himself as "called to be an Apostle." But in Romans 1:6 and I Corinthians 1:2 he identifies his readers as "called to be saints." And so, dear fellow saint, if you were to ask me about the call to missions, I can assure you that you are



called, but I cannot say whether you are called to witness in the place of your birth, as Jesus commanded the healed demoniac in Mark 5:19, or whether you are to witness in Jerusalem, in Judea, in Samaria, or to the end of the earth. You will have to go to Him, and ask very honestly and very earnestly, with the purpose of obeying without counting the cost, "Lord, what do you want *me* to do?" The answer may surprise you. But there is power, there is joy, there is freedom undreamed of, awaiting those who are willing to dare the holy adventure of following fully.

Fundamentally, then, the question of a vocation to foreign mission service is not one of "choosing the place where I can serve Him best," no matter how earnestly we may desire to serve. It is entirely a matter of finding His will and being obedient to it.

The great reward of service in the mission field is "not I but Christ" relationship. To some is given added reward of seeing hundreds, perhaps thousa respond to God's Holy Spirit through the vibra living Word that we merely transmit. To other given the community of the suffering of the Christ v wept over Jerusalem; of the Christ who would h gathered the souls of His beloved city as a hen gat her chicks, and they would not. To others it is give see the seed sprout, only to be burned by the s choked by the tares, reaped by the Enemy. I co almost have wept when I read in one of our Chu papers recently that a certain woman envied us t sionaries because "at least we never have to bap any but committed Christians." We dare not look ourselves for our security. We dare not look to harvest for our joy. But oh, the joy, the unspeak joy of walking with the Lord of the Harvest, weep with Him, reaping with Him!

There are two ways to worship. One is to bend the knee; this is the worship of inwardness. The second is to work-- to work where one is.

This is the joy of the obedient. It is not reserve foreign missionaries. It is for all who will trust and o

The trusting also is important. It is inherent in the " I but Christ" relationship. One of the joys of for mission service is that our physical, even our emoti situation, forces us to lean more heavily on the ete power inherent in the promises of God than mos us experience hedged in by all the securities of homeland. Moses in Egypt was zealous for God's ple, but he wrought havoc and misunderstanding. M in the wilderness talked to God "face to face, as to man." In the wilderness we see God and we lear trust Him. And as we learn to trust Him and to k Him we step out joyfully and with the rest into "not I but Christ" position.

This is the joy of faith. It, too, is not reserve foreign missionaries.

Do you know what He wants you to do?

Ask Him!

Dare to obey! His grace is marvelously sufficient

Canada's Experiment in Faith

Sidney Nelson
Youth Director

tried an experiment—it worked! This is the story
hat experiment. It has taken place in what is numer-
y the smallest district in the ELC: the Canada
rict. It was in 1954, at the district Luther League
ention held in Vancouver, B. C., that the young
le gave the district Luther League Board authority
all a youth director. I was called to direct this
ram, and the job was begun in the early spring of
.

terms of area, the Canada District is one of the
st, but, as already remarked, numerically it is the
smallest. It has only about 20,000 members divided
ng 70 parishes. With very few exceptions, the par-
consist of several congregations. There are 58
nized Luther Leagues, averaging between 15 and
nembers each. That means a total of only about
) Leaguers in the entire district. Many circuits in
States are larger than that!

ur budget is around $6,000 a year. This includes the
of our total program. Of this, around $4,200 came
n the local Leagues, $700 from the WMF's of the dis-
, and approximately $400 from circuit workshops,
entions, rallies, and Bible camps. The balance we
owed, and later made up out of our district con-
ion income. Indications are that from now on the
ram will be self-supporting. New Leagues are using
YES plan, and this is taking care of the problem of
ncing.

at does a district director do? Well, I can tell you
t this one does. He maintains a district office, which
e clearing house for not a little correspondence. A
thly circular called "The Canadian Leaguer" is
ished, dealing mostly with district happenings. Then
official district paper, "The Shepherd," gives us a
which has to be prepared. The director keeps
contact with our two junior colleges, as well as
with our seminary. During my 20 months in office I have visited all but one or two of the parishes in the district. In every visit, League work is discussed and the Leaguers are encouraged in their work. On many occasions, such as rallies, conventions, workshops, graduations, Bible camps, and services of worship, the director is invited to be the speaker or preacher. The director's office is also helpful in securing teachers for the various Bible camps of the district.

One of the greatest privileges of the director is to make use of his local visits to further youth evangelism, seeking out and discussing with the young people ways and means of reaching the unchurched youth of the communities. We have tried to accumulate and create materials in this area especially suited to our district needs.

One out of every three Leagues is using the YES program, and more and more are taking it on. Where this program has been adopted, the results are almost fantastic. A group of forty Leaguers—some working, others in high school—adopted a YES budget of $2,100 for one year. This League has budgeted $320 a year for the support of our district Luther League program. Wherever YES has been used throughout the district, similar stories can be told. In one group, junior college students gave an average of less than five cents a Sunday. After the YES program was adopted, the average was 35 cents a week.

I am convinced that unless a district is on the YES program, it will never have a sound financial basis. It will be a faith mission in which the director, unfortunately, is the one "who lives by faith." Where the YES plan is seriously followed, financial support is no problem at all.

It is now 20 months since I left the parish ministry to become youth director for The Evangelical Lutheran Church of Canada. A move is under way to call a capable layman to carry on as director so that I may be released to take up parish work again. There is no reason why this cannot be done, and I am certain that the right layman will be found.

In my mind, there is no question but that the next forward step in Luther League work is to have a field director in each district. In no other way can the basic contact which is needed be kept with local Luther Leagues. In Canada it has certainly worked. Older Leagues have found new life. New Leagues are being established. Leaguers are being prepared to become the churchmen and churchwomen of tomorrow.

If the Canada district, with numerous scattered rural parishes, limited membership, and vast expanses of territory, can support such a program, surely any district can.

Religious Leaders Cruise

Fredrik A. Schiotz

Official Navy Photographs

Last April a letter was received from Secretary of Navy Thomas, inviting me to participate in a ligious Leaders Cruise" aboard an aircraft carrier du the days of September 5-7. I inquired of Chaplain aasli whether I might express my thanks to Secr Thomas and then ask to be excused. Typical of Cha Storaasli, the response was immediate: "This is a *m* You must do it for the sake of the Church and c let anything stand in the way of your acceptance." so I accepted.

Sixteen church leaders, of whom four were Lutheran churches, participated in the cruise. Th hours that elapsed from the time of arrival at the Naval Air Station, Pensacola, Florida, until our parture were tightly scheduled with lectures and o vation tours. Twenty-four of the hours were s aboard the aircraft carrier Saipan on a training c in the Gulf of Mexico. Impressions of Navy abounded during the hours of the tour. Some may b interest to HERALD readers.

(1) I was impressed with the high calibre of me the officers corps. During a man-overboard rescue onstration aboard the USS Saipan, we sensed it not go off as well as the captain would have li Without any effort to cover up or alibi, Captain K commented: "We showed you how it ought not t done."—Efficiency is important but honesty of soul i greater value.

(2) No one could miss the extremely great care the Navy takes to insure the safety of its fliers. This noticeable at every stage in the training process of air cadets. It was unmistakably to the fore in the lec of the officer who signals to the planes when they c in for a landing on the carrier deck.

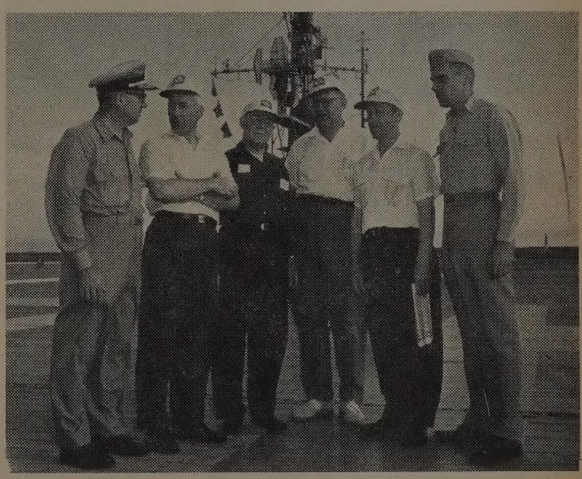
(3) Great care is taken to increase the reading s and the reading comprehension of the cadets. average student who arrives for training has a rea speed of 225-250 words per minute. When he gradu he averages 500 words per minute and the compre sion has gone up about 9%. Study time is thus actu multiplied without any increase in the hours.

(4) The work of producing fliers and mannin great ship is a highly complex and intricate operat but each man has an assignment, knows what it is, how to do it.

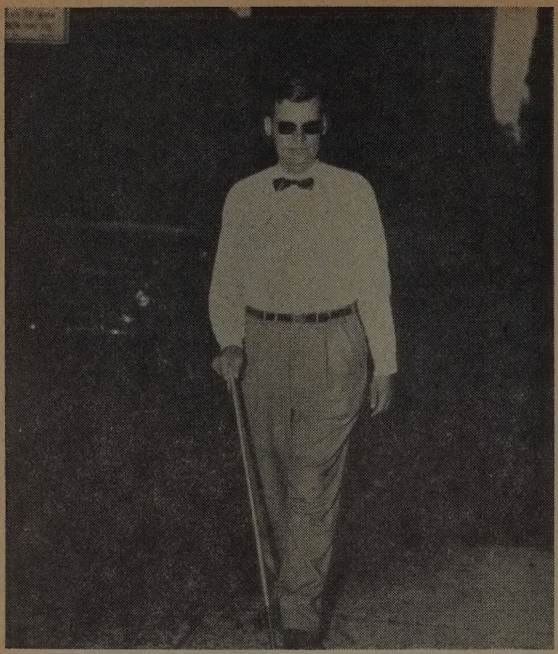
(5) The concern of the Navy for the physical we of its men is matched by the concern for their spir welfare. At Pensacola Station, church attendance is c pulsory. Whatever one may think about compul church attendance, it is nevertheless evidence of solicitude of the officers corps. And the new Char Education Program of the Navy is probably the prepared program of its kind.

Admiral E. B. Harp, Jr., Chief of Chaplains, and
ssistant in developing the Character Education Pro-
, Chaplain J. J. O'Conner, gave us a two-hour
tation period covering the genesis, development,
use of the Character Education Program. On the
of information gained in the Korean War and
ercentage of increase in juvenile crime reported
he FBI, Rear Admiral Harp and his staff of chap-
have decided that a special training program is
ired to help the Navy personnel meet the tempta-
with which they are beset. The program has been
ed out by a group of chaplains and tested under
arying situations that confront Navy youth. Before
naterial was put into use, it was submitted to some
hundred church leaders, theologians, and educators
riticism. Now that it has been put to use, other
ns have observed it and have requested permission
e materials. Among these are the NATO nations,
ralia, Canada, and Japan.

hen you pray for your Church and youth, don't
look the work of the chaplains in the service of the
d forces.



: Religious leaders leaving Washington on trip to Pensacola, eft to right: The Reverends L. K. Dickson, E. C. Blake, O. A. n, G. F. Harkins, F. A. Schiotz, P. Routh, E. B. Harp, Jr., E. C. , P. J. Furlong, M. F. McGinness, W. H. Porter, J. Kivko, Rt. Ezekiel, R. E. Braulick, S. W. Shane, R. H. Mueller, C. H. Elliott, O'Connor, LCDR Haigle, pilot. Upper right: Dr. Schiotz and leaders arrive at Pensacola. Center right: Lutheran leaders d the USS Saipan. Left to right—Rear Admiral E. H. Harp, Jr., Reverends G. F. Harkins, O. A. Benson, R. E. Braulick, F. A. tz, and Chaplain T. B. Uber. Lower right: Aboard USS Saipan, aring for helicopter lift.



The Church's "forgotten man"—representing a field of 20,000,000 persons—less than 1% of whom have been reached by the Gospel.

Call the blind and thou shalt be blessed...

Ca

Would you be blessed in this life and recompense the life to come? Then "call the blind." It's a field in rewards and—make no mistake—in difficulties. blind are a difficult field. The blind are difficult *pe* Your first problem will be understanding them.

Limitations, they say, bring out the genius. And bl ness, one of the greatest of limitations, has helped b out some of the world's greatest genius—the poetr Homer and Milton, the music of Bach, the gifts of pression and expression of Helen Keller.

Yes, blindness may bring out your genius . . . *if* have genius. But if you *don't* what will it bring Probably a quirk, and a rather serious one. That's thing that throws their would-be friends for a lo blind people have quirks—more than their share of th

You will never find anywhere better examples of transforming power of Christ than blind folk who h accepted Him. But, until Christ comes in and takes o you are apt to find a blind person difficult to underst

A Self-protective Shell

And it came to pass that when Isaac was old and eyes were dim so that he could not see. . . ."

You know the story of how Rachel helped Jacob t advantage of his father's blindness to trick him ou Esau's birthright.

"And Isaac," when he discovered their treach "trembled exceedingly." At the hands of his wife son he had learned what every blind person must, his blindness—appealing as it may be to people's s ments, appeals even more strongly to their selfishnes

"Why not? She'll never know the difference," the shopkeeper as he packed the gift a generous-hea blind girl had trusted him to pick out for our b daughter.

When it arrived, sūn-faded and shop-worn with button missing, my wife knew that one more sigh person had yielded to the temptation that blindn presents.

Blind folk's suspicions, then, reflect not so much themselves as on the sighted who have used their bli ness for their own ends.

Knowing this you will be less baffled at the s protective shell you must get *through* to get *to* m an unsaved blind person. You will also be less h when a blind person with whom you thought you w making progress suddenly flies in your face with accusation as withering as it is groundless.

The Blind

Harald Bredesen

en to Say Yes

h blindness comes the temptation to accept as one's the help and generosity of solicitous friends *if* one them. Don't be surprised when the favor you ex- ed a blind person yesterday is demanded as a right y. Believe it or not, many blind folk feel their dness entitles them to Heaven itself, as a form of pensation for the deprivation of their sight here on h. Again and again in working with blind folk you find yourself looking to the Lord to know when loving thing to say is "yes" and when it is "no."

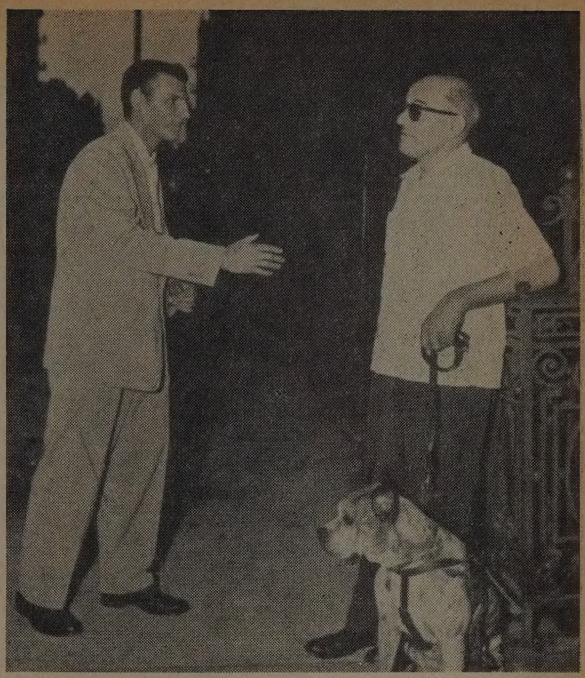
Lives As Empty

idness imposes great nervous strains. Try groping in dark for a few hours. You will come out of it a ous wreck. Blind folk can purchase a degree of dom from painful disabling casualties only at the cost ever-ending, nerve-taxing vigilance. Hence the nerv- mannerisms, known as "blindisms," the sightless st constantly guard against.

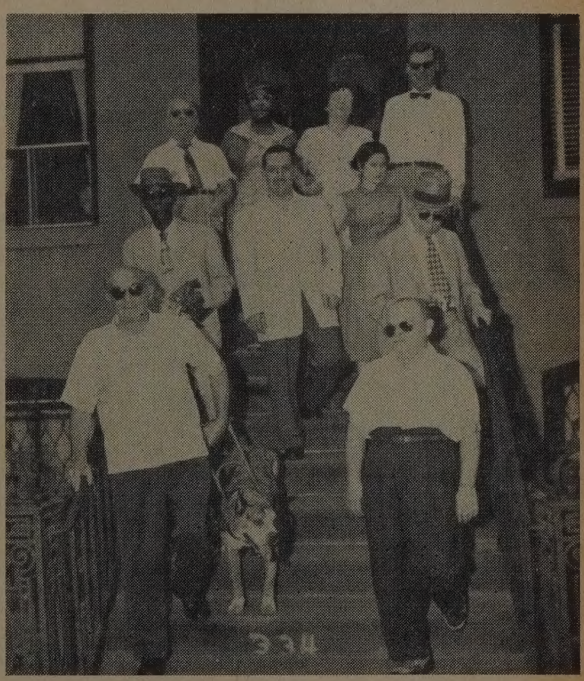
ellowship, activity, and security, three great needs a healthy personality are the three great lacks most mon to blindness. Vocational rehabilitation and tered workshop programs notwithstanding, only one of twenty blind, even in this country, are self- porting.

ew lives are as empty as that of the average blind n or woman. What fear, what temptations are a ly heart, an idle mind and body not subject to? re is the need and the opportunity. The very empti- s of their lives cries out to be filled with the presence blessing of Christ. Thus, though the unevangelized d are the darkest of all missionary fields, they are, he same time, one of the most hopeful.

hink of it! A field so near your door—so dear to heart—so rewarding in time and eternity. "Call the d and thou shalt be blessed" and "recompensed at resurrection of the just." Those rewards begin the ment you actually do something for the salvation of blind. They multiply with each soul you have a t in bringing from two-fold darkness into His mar- us light. They will culminate when you hear His ell done," and see eyes you have helped open re- ing at the sight of the Saviour.



Don't be afraid to take the initiative. It may lead to something God can use.



A representative group of blind folk

EDITORIALS

Worthy of His Hire

As one travels about The Evangelical Lutheran Church, it is both heartening and encouraging to learn how well the average congregation (or parish) is caring for the temporal needs of its pastor. This is true in respect to more adequate salaries, remuneration for car expense and other parish-connected outlays, and in providing help. By and large, we believe that it may be said that our congregations are coming closer today than ever before to understanding the implications of the words of Scripture, "The laborer is worthy of his hire."

Even so, we do still run across situations which should not exist, situations of pastors who are deplorably underpaid, who are expected to perform feats of financial acrobatics which just can't be done. At the risk of beginning a discussion which may shed more heat than light, may the editor be permitted a few lines on the duty of the congregations to care for its servants. We are not attempting to begin an argument. We simply want to rehearse some facts.

We have in our possession a careful analysis made by one of our younger pastors of his own financial situation. While of course no man would permit the use of his name when his own finances are involved, we do have his permission to use the figures in any way we wish. He is a man who has been in the ministry for about six years; he is in his second parish, one consisting of three congregations; aggregate baptized membership of the parish, about 500. The pastor is married, has three children.

Here is the financial picture: Salary, $3,600; car allowance, $400; various fees and perquisites, $120; Christmas gift from the congregations $275. That adds up to a gross income for the year of $4,395. Parsonage, in a village of the size in which this pastor lives, should probably be counted at about $900, which brings the total to $5,295.

To be sure, we know of people who are getting along just fine on an income like that. However, as we study the figures lying beside us as we write, we make the discovery that the gross income is by no means an indicator of what the actual income for personal use is.

Take first the matter of so-called "car expense." sum of $400 per year is designated as "car allowa But when one looks at the pastor's carefully worke budget, one at once discovers that this amount doe come anywhere near covering the cost of keepi car, although ninety per cent of the pastor's drivi professional. Gas, oil, and repairs amount to $420. ments on the car are $600 (and the smallness of t payments leads one to believe that the car wil pretty well ready for trade-in as soon as it is paid License and insurance account for another $125. in truth, it costs the pastor, not $400, but $1,14 operate his car. That brings his "salary" down $5,295 to $4,150.

That is not quite all. We discover items in the fa budget which should evidently be "professional char not personal. Such items include "baby sitters" to m it possible for the pastor's wife to carry out nume church duties; professional journals and books. T do not aggregate a large sum. Call it $150, leavin actual salary, counting parsonage, of $4,000.

Why mention these matters? Not to work up sympa Not to fault congregations. Only to make this two- plea to congregations and congregational boards:

(1) Should we not as congregations and member congregations be quite sure what salary we actu are paying our pastors? Let all "professional" it such as those we have detailed here be provided fo the budget of the congregation, but not as a part of salary. And let them be adequate to cover the full ou necessary.

(2) Having determined the actual salary, let us swer a double question: Is it adequate for this d If it is not, is the congregation able to pay more the answer to the last part of that question is a c pletely honest "No," your pastor will understand situation. If the completely honest answer is "Y then we who are the members of the congregation k what we should do about it. It is still true that laborer is worthy of his hire."

Church Profile of America

Guest Editorial by Philip S. Dy

When illness strikes, neighbors usually offer help. Therefore, when Dr. O. G. Malmin was hospitalized, I told his assistant, Mrs. Mitchell, that I would be glad to do some writing, if necessary. I was asked to write editorial that he had planned to go with the map sh ing the church membership by states, which had

released by The National Council of Churches. I am glad to do, with a prayer to God for a com- and speedy recovery for Editor Malmin.

ne of the delegates from a European nation attend- the World Council of Churches at Evanston re- ed to his country most enthusiastic about what he seen in America. He was tremendously impressed the church attendance, the establishing of new regations, and the many other signs of spiritual ity in our land. Upon his return he called a meeting ll the Christians in the Parliament of his country which he was a member) and told them that he seen "the Finger of God moving across a great on."

any will continue to debate the question whether ot the Spirit of God is really moving in our midst whether we are having much to do about little and ing more than mere outward organization. Surely, f us are aware of the fact that church membership church attendance are not the infallible measures pirituality that we might wish.

it the plain fact remains that more than one dred million people in America belong to Christian gregations. Moreover, a recent sample poll by the erican Institute of Public Opinion reported that 48.8 cent of the persons interviewed stated that they had nded church during the previous week.

does not, however, require statistics or polls to vince anyone who travels about in our Church that, east in our circles, there is a great increase in both rch membership and church attendance. This we sider to be good, because we still believe that our ors are preaching the Gospel of Jesus Christ and the Gospel is "the Power of God unto Salvation." erefore, we are not willing to discount as meaningless phenomenon of America rediscovering the Christian urch.

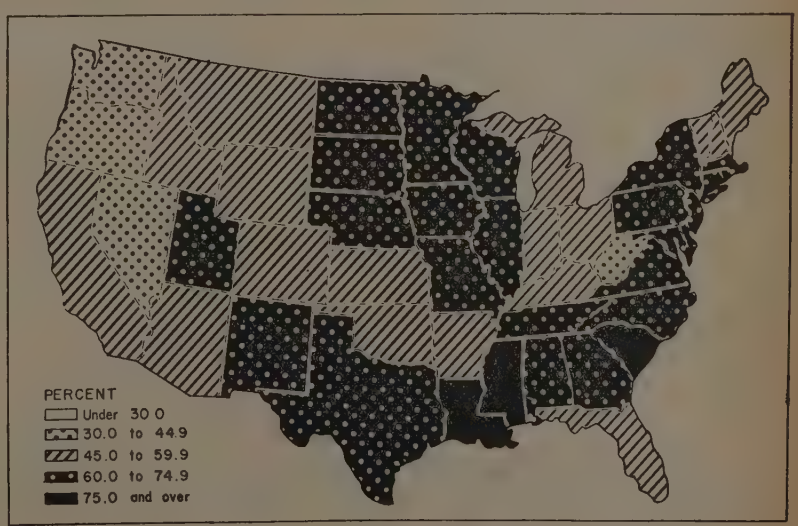
A closer look at the statistics reported by the National Council of Churches gives us much food for thought and perhaps some guidance for directing the programs of Home Missions and Evangelism in our Church. Here are a few interesting facts worth noting.

Rhode Island has the highest church membership, closely followed by Louisiana, South Carolina and Mississippi. Oregon, on the other hand, has the lowest church membership in the nation, namely, 32.2 per cent. Other states with very low percentages are Nevada, Washington, and West Virginia. Generally speaking, the highest church membership is to be found in the South and possibly in the Middle West, and the lowest in the West.

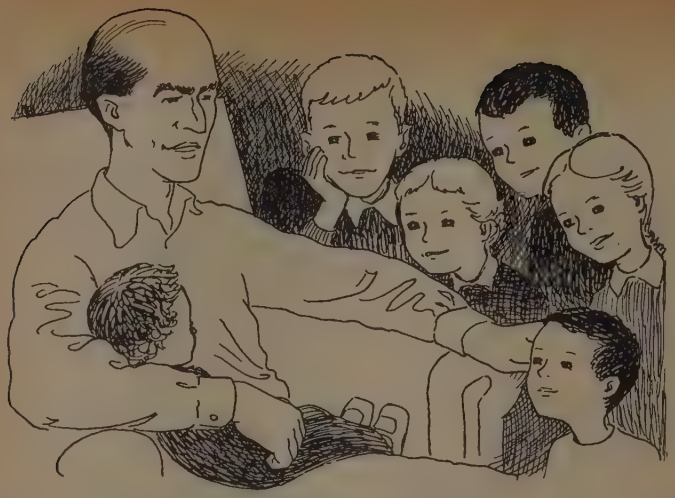
While the break-up of the 61.1 per cent of the United States white population that belongs to a church shows that 35.5 per cent are Protestants, 21.9 per cent are Roman Catholics and 3.8 per cent Jews, there are twelve states in which the Catholics exceed the Protestants in membership. These states are: Maine, Vermont, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Louisiana, New Mexico, Arizona, and California. In only one state is the majority of the population Roman Catholic, namely, in Rhode Island.

We in the ELC must feel a sense of responsibility for all of the states with lowest membership, except possibly West Virginia, which is surrounded by states where other Lutheran bodies have great strength. We have recently started a number of new churches in Oregon and Washington. We have finally broken into Nevada by establishing a congregation in Reno, and we are taking steps to establish one in Las Vegas. The release of the above statistics should spur us on in our work.

Church Membership in the United States



urvey by National Council of Churches



An illustration by Dorothy Divers from book, "Happy Acres," by Erling N Rolfsrud. Copyright, Augsburg Publi House, 1956.

These pages were planned by Mrs. Lester Pierson

On the Reading of Books

Excerpt from an address given by Erling Nicolai Rol at a convention of North Dakota Federated Clubwo

I believe that each one of us would find real power in our reading of books, if we would use this verse of Scripture as our guide in selecting books to read:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

We needn't make any Pollyanna apologies for being realistic enough to select the books that reflect the wholesomeness, the good and the lovely things that are a very real part of our lives if we consider life with an open mind. Yes, into each life "some rain must fall," but the clouds aren't going to be as heavy if we choose to read books that give us strength and faith and power.

You are home-makers, and I am sure that you have a desire to ennoble the home that is yours. One of the best ways of ennobling that home is through good reading, reading of the things that are honest and of good report.

Perhaps you remember a mother or father who read to you. If you had such a parent, the mere recollection of those cozy reading-aloud-together times brings a surge of gratitude.

You will pardon me if I tell you that I am confident that the happiest times we and our children have had together have been those evening hours when we have sat together and read aloud from some book. That hour is never long enough for the children. Again, and again, there is the plea, "Read another chapter, Daddy. Just one more chapter, Daddy!" It isn't that the book itself may be so captivating, for if the child were first given the same book to read by himself he might not find it very compelling reading. But the book that is read aloud brings harmony and reciprocal enjoyment to our family.

Some of us have inherited the bo that belonged to parents or gr parents. The books kept by Gran are an index of Grandpa's interests of Grandpa himself. Some day w we leave this mortal coil, we'll le our collection of books behind. W will these books tell about us? That sought after the things that were h est and of good report?

As for me and my house, we s continue to read aloud together u the last little chick has gone from roost, and by that time no doubt th will be some small fry coming h for Grandma and Grandpa to read Añd to the rest of my writing d I pledge you that I shall write bo that other parents, other grandpas grandmas can read aloud—or can le upon the library table without em rassment when the preacher comes call.

Make use of WMF Literature. It is for you.
Informational—Departmental—Program—Devotional—Inspirational
Write the WMF office and order what you need.

Ve Are Happy to Present

e Literature committee is happy to ent another Bible Study series for 7. We will study one of Paul's let-, the Letter to the Philippians, er the theme "The Christian Re-es."

Ve are grateful to our Reading irman, Mrs. Roy Nielsen, Wahpe-N. Dak., for her faithful work in paring the ten lessons as well as the der's Manual. A nine o'clock prayer r booklet has been prepared, with le readings to complement the Stud-The Sunday readings are the peri-e texts for the day.

t is our aim to make the lessons ch will appear in the *Women's Mis-Messenger,* and the additional ma-al in the Leader's Manual as simple helpful as possible.

t is gratifying to know that so many nen throughout our Church are ticipating in these Bible studies. We thankful to the pastors who take e each month to help and encour-the Bible study leaders in their paration.

God's Word is our great heritage. us accept it and appropriate its rious message of salvation! Let us be faithful builders in God's king-n. Then we may truly be Christians o *rejoice!*

MRS. LESTER PIERSON

The Christian Rejoices

uring the past half year I have been paring the 1957 Bible Series, "The ristian Rejoices." It has been a labor love and through it I have experi-ed unspeakable joy.

As we learned in our study of Peter l his epistles this year we must cast our care upon Him, for He careth us. We love Him, because He first ed us. We realize that all that we and have, all that we receive in s life, and all that we hope to be in rnity is His free gift of grace to us. r redeemed and ransomed hearts erflow with love and gratitude, ich in turn lead to our delight in ving Him.

In the letter to the Philippians the ostle Paul says, "My God will sup-every need of yours according to s riches in glory in Christ Jesus." thing will He withhold from them that walk uprightly. How humbling and yet how wonderful is this assurance. There are no frets, cares, anxieties or worries if His Spirit is in control of us. Instead there is love, joy and peace.

Let us pray that every group will use the WMF Bible study series this year. Let us "take time to be holy." Let us read Philippians. Let us rejoice that it is our privilege to meet one another at the throne of grace each morning at 9 o'clock, using as our guide the Nine o'Clock Prayer Booklet. It is free for the asking. The Leader's Manual is also free to all Bible leaders.

A special "Thank you" to Erling Rolfsrud for his article on good reading. If yours is a family with children of school age you will want to purchase his new devotional book, *Happy Acres.*

Let us look forward to a happy and joyous year of Bible study with a chance to learn the secret of rejoicing in the Lord always. "Again I will say, Rejoice."

MRS. ROY NIELSEN

We Are Builders

I stopped the car and watched a group of men as they were wrecking a large building. How quickly the building that once had taken so long to erect came tumbling down.

So are the lives of people—it is so much easier to tear down lives than to build them up.

We are builders for God! In Ephesians 2:10 we read: "We are His workmanship created in Christ Jesus for good works." This is a real challenge to all Christians. It is an SOS call to guard our youth and to prepare them to be His followers regardless of circumstances.

We build lives by promoting the use of good literature and books, being constant in the Word, encouraging good reading, objecting to unwholesome radio and TV programs. Encouraging the family altar is important as children are taught to use the Bible and to participate in devotions and prayer. The family altar becomes a sacred tryst with God, leaving with our youth memories that cannot be erased in years to come, thus strengthening them to live nobler lives as temples of God.

Let us build and not tear down lives!
An unknown author has written:

Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the labor of tearing down?

MRS. ERLING FRETHEIM

Social Action

L. Victoria Ronning

The Women's Missionary Federation has recently created a department called Social Action. It has been subdivided as follows: narcotics, indecent literature, juvenile delinquency, mixed marriages, racial prejudice, and sex. In a given space, one can write on only a few basic concepts of some of the topics.

Some of the aims of this new department are:

(1) To change existing beliefs, claims, and opinions that are unfounded, untrue, or misrepresented, and to supplant them with truths and scientific facts.

(2) To alert our people to the dangers of the use of alcohol and other habit-forming drugs, in occasional social or excessive amounts. Too many folks have become or are in the process of becoming dependent on the drug effect of alcoholic beverages. They give no thought to the catastrophic consequences of alcoholism or to the tragedies to themselves and society, in the form of delinquency, crime, or traffic accidents while they are mildly intoxicated.

(3) To impress upon Christian and church people that alcohol dulls the moral judgment and dims the spiritual vision. God gave man a portion of brain that deals with the abstract, such as judgment, self direction, control and criticism, a free will, power to make

intelligent decisions, and caution. The very first action of alcohol is to dull, then paralyze, these highest functions of the brain.

Drs. Benedict and Dodge gave their subjects such small amounts of alcohol they could not feel the effects, then tested them for reaction time. Reactions were delayed from five to ten per cent. Reactions and reflexes are a part of man's protective mechanism, and when these are impaired he cannot meet emergency situations adequately. Moreover, when the system is subjected to repeated impairment, it is eventualy weakened. From this no one escapes.

(4) Learn to know the causes of social disruptions, and create interest in prevention rather than treatment. Knowledge plus conviction plus action mean power to move the wheels of progress.

It is important that we train our leaders in the field of alcohol education, as they will be required to match their knowledge, skills, enthusiasm, and perseverance against that of the well paid agents and propagandists of the brewers and liquor dealers.

You only need to read the papers to see what happens to the younger generation when they do drink beer. Authorities, such as the police, school principals, and those dealing with juvenile delinquents, say they are drinking too much.

Why is beer intoxicating? Because in a 12-ounce bottle of 4% beer there is approximatetly the same amount of alcohol as in a jigger of whiskey; although more diluted, it still has the power to destroy the permeability of the cells, which is the cells' protective covering, and thus impair cell functioning. Dr. Walter Miles concluded from his many experiments that even 2.7 beer showed toxic effects on the nervous system.

Now the hard liquor industry also has its eyes on the coming generation. Here is a statement from the 1951 November issue of the Spirits magazine, the monthly publication for the wine and liquor executives, in an editorial entitled, "You May Not Agree, But. . . ." "We believe that a teenage moderation program should be adopted with some real strength behind it. We've been told it is too ticklish; we don't agree."

Dr. Jellinek's figures tell us that 70% of the alcoholics began their drinking as teenagers.

Moderation is not a term that can be truly defined in regard to alcohol, due to the fact that man does not always react the same way to the same amount imbibed. Still Christians will say it is no sin to drink if you do not drink too much. How much is too much? One bottle of beer has been known to impair a person's efficiency.

Judge Mildred Lillie of the criminal division of Los Angeles Superior Court concludes from her many court experiences that 75% of juvenile court cases in Los Angeles in 1953 were due to drinking—not drunkenness. Drinking by parents often caused the lack of discipline, love, security, and family unity that is paramount in preventing a child from becoming antisocial. Drinking on the part of the youth was a direct cause of delinquency.

Children learn by precept and example.

"Ye shall know the truth, and the truth shall set you free."

Racial Prejudice

Racial prejudice is not inherited. It is acquired. The size of the burden of prejudice we carry with us depends on many contributing factors, some of which are:

a. The attitudes of parents.
b. The community in which we were raised as children and its attitudes toward other races.
c. How much we have traveled at home and broad so as to enlarge our vision.
d. Our opportunity to associate with other people of various races.
e. Our own desire to overcome our childhood prejudices.
f. How practical we are in our beliefs of equality, liberty, and justice for all.
g. Lastly, and perhaps the most important, do we practice Christian principles of the brotherhood of man, and do we practice the second commandment that tells us, "Thou shalt love thy neighbor as thyself" (Mark 12:31).

Here in America we have always lieved in education as our greatest t for revising or changing customs. H ever, there have been times when ot methods were necessary, as in the c of the Civil War. True, the Ne was given his freedom, though li provision was made for him to construct his life to that freedom, the war did not free the white man his bondage of thinking. We are h ing concrete evidence of that in de onstrations and violences against Negro. These violent outbursts are s nificant of smoldering fires wh again prove to us that the time come when it has become necessary make some social changes.

One cannot even scratch the surface this topic of racial prejudice, but can survey what we as individuals as a group of women can do to prove race relationships. Here are j a few suggestions:

(1) Write letters to radio statio newspapers, institutions, individuals congressmen, for instance—applaudi them when they take a courageo stand about race relations or expre ing disapproval when they are ba ward and regressive. Letters, in su cient quantities, have often proved powerful weapon.

(2) You can give money to organiz tions that are working for improv race relations. The National Assoc tion for the Advancement of Color People, 20 West 40th Street, N York, N. Y.; The National Urb League, 1133 Broadway, New Yo N. Y.; The Southern Regional Coun 63 Auburn Ave., Atlanta, Ga.; Sou ern Conference on Human Welfa 212½ Union St., Nashville 3, Tenn.

(3) You can read books on race lations so as to be better informe There are many of them in local braries. Gunnar Myrdal's *An Ame can Dilemma* has been recommende

(4) Invite Negro talent to take pa in your programs. Or perhaps there an Indian Reservation nearby, or O entals or Mexicans that could be i vited. When we learn to know in viduals of other races, we begin break down barriers of race prejudi

Will Happen to You

Harold B. Kildahl, Jr.

HE TWENTY-FOURTH SUNDAY AFTER TRINITY

November 11, 1956

Text: Matthew 9:18-26

e cannot linger too long in the shadows of yesterday, can we afford to dwell in the sunlight of years ne by, comfortable as that might be. It just isn't ritually productive to always and forever be going to usalem or back to the places that were favorite nts of our Lord. There is a certain busy-ness about ng today, and there is a challenge that every day sents to the Christian as he faces into the days of his rs. He is a witness of the Lord, and as such it be-oves him to carry in his heart the reality of the ine promises—promises that rest on accomplishments d fulfillment.

Your life, for instance—it ought to sing! Sing and out! Every one of us has something to shout about! ery one of us has something to sing about! For we ow (and if we don't know, then we should know) it we will live again, and eternally. You see, friend, at happened one day long ago when a girl was raised life, will happen again. It will happen to you. And ubmit that this is something to sing and shout about. The miracles that Christ performed while He was here on earth serve in various ways to assure the believer. They speak of His power. They speak of His grace. They speak of His promise. Like a tremendous backdrop against which a drama is played, for the Christian backdrop of life is the life of Christ and all that it conveys to the believing heart. Power, grace, promise—these three, and in concert they mean that "it will happen to you."

There is power to forgive sin and thus to heal your soul and mind. This you believe. There is grace to satisfy your deepest spiritual hunger and to assuage your deepest thirst. This you believe. There is promise—promise undergirded by the accomplishment of life over death, of healing over the ravages of sickness, sorrow, and sin. This you believe. If you believe these things and find that they are true in the person and in the Word of the Lord, rest assured as you face into life that you are a privileged one, a child of a Great King and that it will happen to you—in the end, at the last trump, when all the dead shall be raised. "O death, where is thy sting; O grave, where is thy victory?" But thanks be to God who giveth us the victory through our Lord Jesus Christ. You can be certain sure—it will happen to you, whether great or small, rich or poor, high or low. It will happen to you. Amen.

Correspondence

The Individual Is Responsible

It is our responsibility, individually, to keep up the putation of our Church. We must remember that a community's respect for the Church is somewhat contingent how well each church member exemplifies honesty and ir dealing in his vocation. Since the activities of the Church so require the good will of the community, church embers should conduct their lives and business so as to erit respect and good will.

Have you ever asked yourself why you were adopted to the membership of the Church? You can be certain at you were not invited because of your financial position, cial standing, political affiliation, or the church you tend. You are a member of a church because you want e ownership of your soul vested in God; and, as a silver llar or any money has the stamp of a government sealed on it to prove ownership so also does a Christian become, rough the sacrament of baptism, the property of heaven nd remains so as long as the baptismal stamp of ownerip is not erased or rubbed off by sin.

Men of the Church are expected to be a living and vital force in the life of their communities.

HAROLD M. EASTVOLD, Seattle, Wash.

"The Fullness of Creation"

►The executive vice president of one of America's best known corporations wrote today, "I was very pleasantly surprised to receive in the mails yesterday the copy of the book written by Reverend Zoerb entitled "The Fullness of Creation.' As a matter of fact, I opened it casually and had difficulty putting it down.

"I notice this is Volume 1, No. 2, and assume there is a publication Volume 1, No. 1. I would appreciate it if you will send this book to me and bill me for it. Enclosed is a check in the amount of $25.00, made payable to the Young People's Luther League, that you can use as you see fit to help in this work."

What this man experienced, every family will share when they read this book aloud on a wintry evening. Its breezy style is tailor-made for family enjoyment of the fullness of God's creation. The author was a forest ranger in Idaho, graduate of that University, at the time of his conversion.

He spent a semester at a church college after his call to Christ's ministry was evident to him. He is the kind of man every man and boy would like to be. The book will breathe something of the spirit of its author into anyone who reads it.

These special edition books are specially priced so all can buy—just fifty cents through Augsburg Publishing House.

CARROLL HINDERLIE, Minneapolis, Minn.

Meditations for the Family Altar

J. R. Heste

TOWARD THE TWENTY-FIFTH SUNDAY AFTER TRINITY

The Epistle: I Thessalonians 4:13-18 — **The Gospel: Matthew 24:15**

Monday, November 12
IF YOU HAVE HOPE

But we would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope.

If you have hope you are in possession of one of the great gifts that comes with Christian faith. You have an "eye" that sees far more than your physical eyes. You have a "knowing" in your heart that only God can put there.

If you have hope you can meet with calmness even the hardest experiences of life. That does not mean that you do not grieve. How hard hearted we should have to be never to shed a tear! But the point is if you have hope—Christian hope, you do not "grieve as others do." These others are those who know nothing of the whole plan of God, nothing of the salvation He has prepared in Christ, nothing of the life to come.

If you have hope be thankful to God. And by His grace live in it. God shall raise me up from the dead and in Christ grant unto me everlasting life!

Tuesday, November 13
HE IS COMING

Read Mark 13:32-37

"Take heed, watch; for you do not know when the time will come."

It is a part of our being human to get ready for things that are going to happen. If we know company is coming we straighten up the house. If we have an appointment to see someone we prepare ourselves for it. We want to be at our best for the occasion.

It is the same with the coming of Jesus. Often we say to ourselves, "If Jesus would come right now I would be ready." At other times, we admit, we would not be ready. Our unreadiness would consist of unforgiven sin, or having strayed from the fold, or actually falling from grace.

If our Christianity is sincere so that it is "everyday" rather than the sort that takes spurts, we should be ready for the coming of the Lord at any time. If we dwell in His Word, pray, and continue in daily pilgrimage, we are always ready to receive Him.

Christ is coming again. Let me keep this thought constantly in mind.

Wednesday, November 14
WHAT GOD KNOWS

Read II Thessalonians 2:1-4

Now concerning the coming of Lord Jesus Christ. . . .

One is almost tempted to say that the sport of certain sectarian groups name the date of Christ's return to ju the quick and the dead. Many times date has been announced, and there h been those who have rid themselves of their possessions and have gone out o a hilltop to await His return.

This sort of thing is wrong. W all the signs are in that the Bible must take place before the return of Chr we are not to "name the date." This information that God alone has. It is necessary for us to know all things. is enough for us to know that Christ return.

If God knows when these things come to pass, it is equally true that knows who will be ready to receive Lord Jesus. And for each of us it highly important to know whether we ready. Live in Christ and you will prepared for His coming.

Thursday, November 15
PREPARATION

Read Matthew 25:1-13

"Then the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom."

The ten maidens were all alike in this respect that they went out to meet the bridegroom. They knew he was coming. None of them was so foolish as to say he wasn't coming.

But the similarity ended at the point of preparation. Five took flasks of oil with them and five did not. During the long wait for the bridegroom to appear, five of the maidens found that their lamps were running out of oil. This discovery was made just at the time the announcement of his coming was made. In the shuffle to replenish their oil supply, the five foolish maidens missed out on the festivity for which they had waited.

The parable is very plain. To know that Jesus is coming is one thing. To be prepared is quite another. A large measure of "oil" for the lamp of faith must constantly remain on hand. Faith must burn brightly even unto the end.

Friday, November 16
AWAKE TO FACTS

Read I Thessalonians 5:1-10

But you are not in darkness, brethren, for that day to surprise you like a thief.

Christians are not "caught napping." They are aware of the fact that there is danger in not being awake and alive to life. Too many things can happen. They are awake to the fact of Satan who, as the enemy, seeks always to destroy. They are awake to the love of God in Christ Jesus that is shed upon them daily. Likewise they are awake to the fact that life comes to a close. Just how and when and where, they do not know. Yet the fact of it is no surprise to them.

Being awake to this fact does not fill the child of God with fear. Rather, it inspires joy. For here is the answer to the deepest longing of man: to be made whole and complete. To be joined with Christ in the everlasting, heavenly home.

Here is the crowning fact of the good news of the Gospel. Paul says we should encourage one another and build one another up in this hope. God help us to help one another in this joyous work.

Saturday, November 17
THE ETERNAL TIE

Read Matthew 24:35-44

"Heaven and earth will pass away, my words will not pass away."

There is an old legend about a m who said to himself each day, "All passing." This he repeated three times aloud. He did this as a reminder not get too much taken up with things earth so that he would lose sight of thi eternal.

This may or may not be good pr tice. But so long as we keep remember that we must have an eternal tie we sh not be found lacking in the great Day our Lord.

What is the eternal tie? It is the W of God. Paul spoke of the Word dwell in us richly. This is possible for all w read it and hear it in faith. It comes food for the deepest hunger and has pow by the Holy Spirit to upbuild and make eternal.

Let me not tie myself to anything b the Word. Let me do my Christian du in the stewardship of life, indeed. But me meditate upon the Word for in it have eternal life.

lere and There on the Christian Front

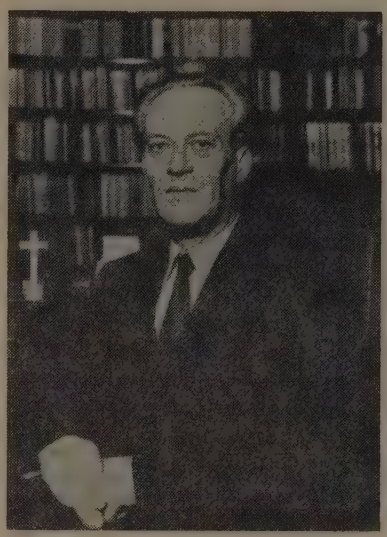
Edited by Raymond M. Olson

BISHOP ORDASS CLEARED IN HUNGARY

ngarian Lutheran Bishop Lajos Or- has been cleared of charges which him to prison in 1948 and which to his removal from ecclesiastical e in 1950. The information is based a detailed report in "Evangelicus ," official news bulletin of the testant churches in Hungary, which of the "full rehabilitation" of the heran leader.

On October 5, the presidential coun- of the Hungarian Supreme Court lared that the sentence passed upon nop Ordass in 1948 by the Budapest ry court was annulled in the "ab- ce of any crime committed." The ginal charges were of "foreign cur- cy manipulation." The Supreme urt decision was then sent by the te Office for Church Affairs to the sident of the Hungarian Lutheran urch, who called a "full session of highest church court" on October 8. is court declared that the sentence the 1950 special disciplinary church rt (which deposed Bishop Ordass) s "unlawful and an infringement of law, formally and materially, and such invalid." The court took the w, said Evangelicus Elet, that no ciplinary process against him had r been held, and that Ordass was eved of all prejudices.

This ruling by the church court was nediately conveyed to Bishop Or-



dass, who replied the same day with a 500-word letter to the presidency of the Southern Church District. In the letter he reviewed the events from his election "by a majority of parishes" and his installation as bishop in September, 1945, to the annulment of the sentences against him by the civil and ecclesiastical courts. He expressed his gratitude to officials of the Lutheran World Federation for their negotiations with the State Office for Church Affairs last summer.

Because of the action of the 1950 disciplinary court, Bishop Ordass was unable to perform his official church duties when he was freed from prison in May, 1950. "For the present I have to wait some time until the restoration of my episcopal office," he said. "Until then I have agreed to serve as theology professor. I abdicate only temporarily until the obstacles to the return of my former office are cleared away, and with the proviso that unless I lose the confidence of the parishes, my abdication will be invalidated as soon as my return to actual episcopal duties materializes."

Although Bishop Ordass knew that his opposition to the Communist regime placed his future in jeopardy, he returned to Hungary and led the Hungarian Lutheran Church's fight against encroachment by the State. As a result he came under steady attack by the Leftist press. Less than a year later, as Bishop Ordass took a strong stand against nationalization of the church schools, he was arrested and tried on the charges that he "intentionally neglected to report foreign currency assets to the Hungarian National Bank." The National Lutheran Council, which up to that time had sent about $425,000 in Lutheran World Action funds to Hungary, branded the charges as "pure fabrication" and "completely without foundation in fact." All the funds, it said, went through the Hungarian Bank and were a matter of record.

DDE FOR TEENAGERS

code to guide the social conduct of nnesota's teenagers has been devel- d by Governor Orville Freeman's isory council on children and youth. e code has been mailed to some 00 PTA and school personnel, stu- t councils, and youth groups. Judge eodore B. Knudson, chairman of the isory council, explained that the e is designed as a model from ch communities may formulate r own codes in accordance with r needs.

The code is in two sections, one ling with conduct of junior high ool youths, the other for those of senior high school age. It embodies a schedule of suggested hours for ending various types of teenage social functions, together with points on what may be considered a reasonable amount of time for getting home from such functions. The code lists standards for home entertaining, among them that a parent or responsible adult should be on hand at all events of this type but should allow an agreeable measure of privacy to parties. It also recommends planned entertainment for all parties.

The code aims not only to provide parents with an answer to "everybody does it," but to protect children from unreasonable standards.

CHURCH CALLED INDIFFERENT TO MASS MEDIA

Bishop Donald H. Tippett of San Francisco told a national Methodist radio-television workshop in Cincinnati that the Church's attitude toward the use of mass media has changed from "veiled hostility to polite indifference," and it has entered the field slowly and reluctantly. He insisted that the Church must utilize many forms of mass media in addition to the traditional ones like the printing press. He listed these as radio, television, newspaper, and films.

Bishop Tippett said mass media are

RNS Photo

CHURCH SEATS IN STAGGERED SIZES—Something new in church seating has been incorporated in the mammoth $860,000 White Memorial Seventh-Day Adventist Church in Los Angeles. It has seats arranged in staggered sizes. If you don't fit, just move over until you do. The seats are built to accommodate worshipers of any dimension. In this photo, two members of the church look for comfortable seats. The church, third largest ever built by Adventists and the biggest in its area, will serve as an evangelism center for the Southwest.

so effective and versatile that the Church is duty bound to enter the field if it is to make "the world its parish." "The Church should plan a diversified ministry looking upon each person, in and out of the Church, as a child of God. It must learn to speak to them in terms relevant to their condition and in language they can understand."

CHANGE EMPHASIS FOR PROTESTANT CHAPLAINS

Reorganization of the General Commission on Chaplains was approved at its semi-annual meeting in Washington, D. C. by delegates representing major cooperating Protestant denominations. The aim will be to expand the agency's work among young adults in the service and young married couples living at military bases.

Dr. Marion J. Creeger, executive secretary, said the Chiefs of Chaplains of the Armed Forces had advised the commission it is pitching its programs at too low an age bracket. The chiefs particularly asked for more work among young married couples, he added. "They pointed out that there are not so many single teenagers in the Armed Forces now," he said, "and that we have an increasing number of young married couples with young children."

He said the chaplains also stressed that a young man who comes out of high school and enters the Armed Forces matures rapidly and within six months or so should be considered a "young adult," in terms of church programs.

Under the reorganization plan, the commission will be divided into a Department of Chaplaincy Services and a Department on Ministry to Personnel in the Armed Services.

EPISCOPALIANS MEET IN PARIS

Fifty clergy and lay delegates from various European cities attended the annual convocation of American E copal churches in Europe. Chairm of the convocation, which was held Paris, was Dean Sturgis Riddle of American Cathedral in that city. D Riddle said one of the most import features of the gathering was the p ence for the first time of delegates fr Heidelberg, Frankfurt, and Wiesbad West Germany, where three new E copal churches are being formed. D ing the convocation a memorial se ice for the late Bishop Stephen E. K er of Minneapolis, Minnesota, was h in the cathedral. Bishop Keeler, w was to attend the meeting, died September in Heidelberg while tour Europe in his capacity as head American Episcopal churches there.

WORTHY OF NOTE . . .

The Southern Baptist Convention n has more foreign mission volunte studying on seminary campuses th ever before in its history, reports t executive secretary of the Foreign M sion Board. . . . A new fortnightly u denominational evangelical Protest magazine, *Christianity Today,* has be launched with a press run of 285,0 copies, with free sample copies bei distributed to Protestant clergym throughout the country.

RNS Photo

NEW PILGRIM CHURCH IN LONDON—This new Pilgrim Fathers Memorial Church Southwark, a historic section of London, was officially opened by Winthrop W. Aldric U. S. Ambassador to Great Britain. The church is believed to be the oldest Congregation parish in England. The original structure was founded in 1616 by Congregational marty inside the adjoining Clink prison. Since then it has been rebuilt three times. The prese building replaces one destroyed during World War II. The Pilgrim Fathers prayed in t old church and gave it their name before sailing for America in 1620.

chools and Colleges

Edited by the Division of Higher Education

ACIFIC LUTHERAN COLLEGE

Pacific Lutheran College "Choir ne West" and Concert Band per- ned for President Eisenhower at a lcome to Tacoma" program held Thursday, Oct. 18.

r. Kristen B. Solberg, head of the artment of Psychology, was general rman for the annual convention of Washington Association for Mental lth held in Tacoma Oct. 12 and 13.

LC will hold an invitational prac- debate tournament for Northwest ges Nov. 2 and 3. This will be in paration for the Western Speech ciation tourney to be held Nov. 29 Dec. 1 in Stockton, Calif.

AUGUSTANA ACADEMY

student body at the Academy in- es twenty-four children of pastors nine children of foreign mission- s. Two of the missionaries' chil- n are sponsored by the First Lu- an Ladies' Aid of Sioux Falls, S. D. en countries and fourteen states are esented in the student body.

ila Sivesind, '23, missionary to dagascar, will spend a few days on campus in December to promote rest in foreign missions.

Miss Helga Haydl, a Rumanian re- ee, is a senior at Augustana Acad- y. She is sponsored by the WMF he Vermillion circuit. She and her her and sister were the 2,000th gee family to be processed by the ugee Service of the Lutheran World eration.

The Augustana Academy Alumni e given a new athletic field to the ol. It is planned to install lights in e for next fall's football season.

There are four additions to the fac- : Mrs. A. L. Abrahamson is teach- commercial subjects; Mrs. R. A. Ol- is home economics instructor, and James Dalager is teaching physics mathematics. Ervin Holm is Dean Boys and assistant coach.

Three new classes have been added he curriculum; art and mechanical wing are taught by John Spelman, speech arts are taught by Mrs. n Russeth.

ELC LEADERS IN EDUCATION

BOARD OF CHRISTIAN EDUCATION—Back row, left to right: E. W. Nervig, Arne Christianson, Leonard Haas, J. T. Stolee. Front row, left to right: Peter Anderson, Arndt Halvorson, J. T. Dahle, W. I. Brandt, Leonard Ramberg, H. B. Kildahl, O. G. Birkeland, S. A. Rand, J. C. K. Preus, Morris Wee, Erling Wold, Theodore Nydahl. Absent, A. J. Tolo.

COLLEGE, SEMINARY, AND SCHOOL PRESIDENTS—Left to right: J. C. K. Preus; S. C. Eastvold, President, Pacific Lutheran College; C. M. Granskou, President, St. Olaf College; J. B. Stolee, President, Lutheran Collegiate Bible Institute, Outlook, Sask.; L. M. Stavig, President, Augustana College; Olaf K. Storaasli, President, Luther Theological Seminary, Saskatoon; Sigvald Fauske, President, Waldorf College; J. L. Knutson, President, Concordia College; J. W. Ylvisaker, President, Luther College; A. L. Abrahamson, Augustana Academy; S. A. Rand, Executive Director Elect, Department of Christian Education; Russell Peterson, President, Dakota Lutheran Academy. Absent: A. N. Rogness, President, Luther Theological Seminary, St. Paul, Minn.; J. S. Stolee, President, Camrose Lutheran College, Camrose, Alberta, Canada.

Within the E.L.C.

MISSIONS CONFERENCE AT LUTHER SEMINARY

The annual Missions Conference at Luther Theological Seminary in St. Paul will be held from November 7-9, under the student direction of Dick Borrud, general chairman, and Wayne Tellekson, general arrangements. The theme for the conference is "Revolution and Reconciliation," and the topics for the sessions are "Getting Acquainted With the World" and "Revolution in the World." The public is invited to participate in this most interesting program:

TUESDAY, NOVEMBER 6

9:50 A.M.
Chapel: Dr. C. A. Chin . . . "New Horizons in China"

6:00 P.M.
Boarding Club Guest Speaker: Dr. Syrdal
Guest Missionaries in the Missions classes

WEDNESDAY, NOVEMBER 7

9:50 A.M.
Chapel: Mr. George Grim . . . Minneapolis Tribune: "Revolution vs. Religion in Soviet Russia"

12:30 P.M.
Dinner Slides on Hong Kong in the "diet"

1:00 P.M.
Coffee-Side in the "diet"
Dr. R. A. Syrdal: "Revolution by Nationalism"
Pastors Mtetwa, Makhathini, Lislerud, Ephraim Amos.

2:00 P.M.
Coffee-Side in the diet"
Pastor Ken Stenberg: "Revolution by Communism"
Pastor James Hu, Dr. C. A. Chin

7:30 P.M.
Evening Meeting . . . library chapel
—Wide Screen color movies on Formosa
—Bethesda Choir
—Seminary Quartet
Speaker: Dr. George Hall "Revolution"

9:00 P.M.
Fellowship in the "diet"

THURSDAY, NOVEMBER 8

9:50 A.M.
Chapel: Congressman Walter Judd "Revolution and Reconciliation"

1:00 P.M.
Coffee-Side in the "diet"
Dr. Colacci: "Revolution in Resurgent Religions"
Martin Tete, Nirmal Minz, Asal Simandjuntak

2:00 P.M.
Coffee-Side in the "diet"
Pastor Alton Halvorson: "Revolution by Secularism"
Franz Sianipar, Pastor Johnsrud, Mrs. Hyland

7:30 P.M.
Evening Meeting
—New Wide Screen Color Movie on Japan
—Fairview Hospital Choir
—Speaker: Dean John M. Stensvaag, Augsburg Seminary, Head of Santal Mission Board, "Reconciliation"

9:00 P.M.
Fellowship in the "diet"

FRIDAY, NOVEMBER 9

9:50 A.M.
Chapel: Dr. Andrew Burgess "Our ELC Needs and Responsibilities"

1:00 P.M.
Coffee-Side in the "diet"
Dr. C. L. Hinderlie: "My Call to the World"

7:30 P.M.
Evening Meeting: in the Library Chapel
—New Wide Screen Color movies on Hong Kong
—The Seminary Choir
—Feature Speaker: Dr. Richard Reusch Former Colonel in the Russian Army Missionary to Tanganyika, "Revolution or Reconciliation—Christ or Chaos"

9:00 P.M.
Fellowship in the "diet"

SATURDAY, NOVEMBER 10

9:50 A.M.
Chapel: Rev. Christian Mtetwa "We Are Ambassadors for Christ"

"ONE" MAGAZINE NOW A FIVE-WAY PROJECT

Augustana Luther League has officially become the fifth Lutheran youth group cooperating in the publishing of **One,** monthly magazine for young Lutherans. Launched by the Leagues of the ALC, ELC, and UELC in 1951, **One** was joined in 1953 by the youth group of the Lutheran Free Church. With the addition of Augustana's 1,200 local Leagues, **One's** potential audience is now nearly 150,000 Lutheran young people.

SPECIAL NOTICE TO 4-H MEMBERS

4-H Club members attending the annual 4-H Club Congress in Chicago, Nov. 25-29, are invited to attend morning worship services Nov. 25 at Christ the King Lutheran Church in the Loop. The church is located at 327 South LaSalle St., about seven blocks from the Conrad Hilton Hotel where the Congress is being held.

PERSONS

The Rev. Gerald W. Garlid, C
pewa Falls, Wis., has resigned as
tor of Central Lutheran Church, e
tive Jan. 1, and has accepted a cal
serve as Home Mission pastor at Re
do Beach, Calif., where a new con
gation is to be organized.

Miss Verona Rogness is the new
ganist at East Side Lutheran Ch
in Sioux Falls, S. D. She is taking
place of Mrs. T. C. Thompson,
resigned after 11 years of service.
Rogness is on the faculty of Augus
College and has just returned fro
year's study in Munich, Germany.

The Rev. O. G. Aasen, Elbow L
Minn., is presenting a half-hour
votional broadcast in Norwegian e
Monday at 11:30 a.m. over Sta
KGDE, Fergus Falls, Minn. Thi
Pastor Aasen's 30th consecutive yea
broadcasting this service.

The Rev. and Mrs. E. G. Burt
of Capron, Ill. were honored by
congregation recently on the occas
of their silver wedding anniver
The congregation presented them
silver service and a gift of money.

DISTRICTS

Eastern

Frankfort, Mich. On Sept. 30, T
ity Lutheran dedicated a 25-bell car
to the memory of the Rev. J. C. Jo
son, who served the congregation
42 years. The congregation is
building a new parsonage, which
evaluated at $35,000. The cost, h
ever, will be kept down to $19,500
cause the suppliers and contractor
members of the congregation and m
of the labor has been donated. Art
C. Towne is pastor of the congregati

Brooklyn, N. Y. Trinity Church
purchased the property which adjo
the church for use as an "office anne
Tentative plans for the use of the bu
ing include an apartment for the
ish worker, office space for the ass
ate pastors, and a committee room a
additional storage space.

Southern Minnesota

New London, Minn. The Rev. R
ben D. Mellum was installed on S
16 as pastor of the Norway Lake
ish. Pastor Mellum succeeds the R
J. N. Njus, who served the parish
40 years.

Maynard, Minn. The Ladies Aid
the Wang Congregation sponsore
Mission Sunday on Oct. 7. The R
Gunnar Lislerud, missionary to So
Africa, was the speaker at the fo

and afternoon sessions. The offer-
ent toward the support of a na-
astor in Africa and a scholarship
Bible student there. O. A. Olson
tor of the congregation.

Louis Park, Minn. As part of the
ine youth program at Westwood
ran, a "Teen Canteen" is now in
ion on Saturday nights from
o 11:30 for teen-agers in the 10th
to the 19-year-old group.

Central

penter, Iowa. Deer Creek congre-
, which formerly was part of the
nsgar parish, has called its own
—the Rev. Henry L. Erickson of
e, Mont. He will begin his serv-
Carpenter on Jan. 1.

Dakota

bster, S. Dak. The cornerstone
recently laid for the new 60-bed
sda Nursing Home at Webster.
chronic nursing wing of the new
ing will contain eleven double
s, and the other two wings will
in single rooms only. There will
solarium at the end of each of the
wings. Mr. E. J. Reich of Valley
N. Dak. has been appointed
intendent of the nursing home.
the past 11 years he has been
intendent of the Home for the
at Valley City.

ux Falls, S. Dak. For the third
cutive year, East Side Lutheran
ucted a Bible conference led by
r Emil Erpestad of Augustana
ge. Pastor Erpestad spoke each
ing from Oct. 14-18, on the Book
cts.

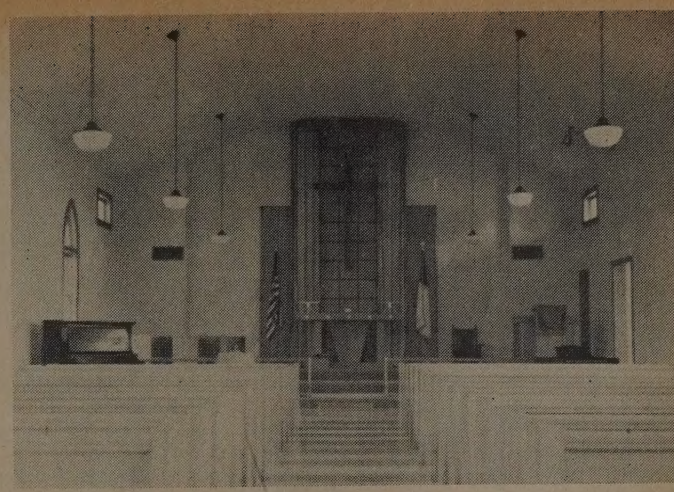
c

attle, Wash. On Sept. 16, the Rev.
on W. Smith was installed as pas-
f Ballad First Lutheran Church.
r Smith comes from Forest City,
, where he has been pastor of
anuel Lutheran and college pastor
Valdorf College. At the same serv-
Miss Signy Vik was installed as
h secretary and youth director.

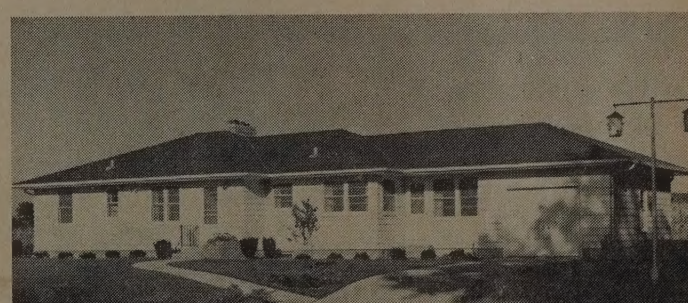
attle, Wash. Miss Bonnie Skepstad
recently added to the staff of Phin-
Ridge Lutheran Church. Miss
stad is the daughter of the Rev.
Mrs. John Skepstad, former mis-
aries to China.

ornia

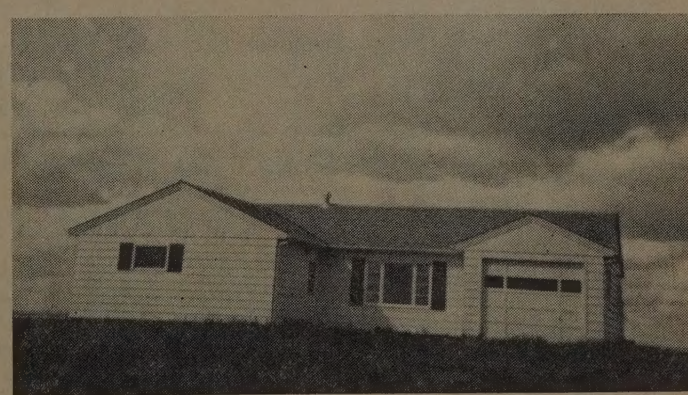
rtuna, Calif. Fortuna Lutheran
rch held its second annual Harvest
ival on Oct. 20, with the Rev. T.
Thompson from the Department of



BURR OAK CHURCH DEDICATED—The newly erected edifice of Burr Oak congregation, Burr Oak, Iowa, was dedicated Sept. 23. The dedication address was delivered and the act of dedication performed by the Rev. G. L. Belgum, Department of Bible and Religious Education, Luther College, Decorah, Iowa. Pastor of the church is the Rev. Obed J. Nesheim.



NEW PARSONAGE IN WIS.—Pictured is the newly constructed and landscaped parsonage of McFarland Church, McFarland, Wis. It was erected at a cost of $21,000. The pastor is the Rev. Gerhard T. I. Bergee.



PARSONAGE IN MONTANA—Pictured is the recently-completed parsonage in Larslan, Mont., parish of the Rev. Luther J. Larson. It was dedicated Sept. 30 by District President Reidar Daehlin who at the same time installed Pastor Larson. The building was erected at a cost of $16,000 of which only a small amount remains to be paid. The congregation, which numbers 88 souls, has previously been served from Opheim. It will now form the nucleus for a new parish.

Home Missions as guest speaker. The congregation is also making plans for a Bible Conference on Dec. 2-6, at which the Bible teacher will be the Rev. Harvey Sigurdson of Arcata, Calif. The Rev. Ole Winter is pastor of Fortuna Lutheran.

Honolulu, Hawaii. The first service of Christ the King Lutheran Church, a new Home Mission project in Hawaii, will be held on Nov. 11. The Rev. Maynard G. Halvorson is pastor of this new congregation. Miss Adeline Groven, parish worker with the California District, arrived in Honolulu on Oct. 18 to assist in establishing the church. Pastor Halvorson is presenting a five-minute noon broadcast over radio station KAIM each Tuesday, Thursday, and Saturday. The program series is entitled, "It Can Happen to You."

Canada

Irma, Alta. The Rev. C. R. Pearson, instructor at CLBI, conducted a Bible Conference at Sharon Lutheran Church from Oct. 21-25. Sharon Lutheran is part of the Sedgewick parish, Lars Knudson, pastor.

ANNOUNCEMENTS

Used choir gowns are needed for a Home Mission congregation in northern California. Please write Pastor Ole Winter, Box 655, Fortuna, Calif.

For Sale: Ladies Aid Cookbook, 76 pages of tested recipes. Price $1.25. Order from Mrs. Clifford Augdahl, Brandon, Minn.

EVANGELISTS' SCHEDULE DURING NOVEMBER

OSCAR C. HANSON

11-15 . . . . . P-T-R Willmar Circuit Speak—Zion Lutheran, Spicer, Minn.
17-18 . . Youth Rally, Hendricks, Minn.
20 . . Christian Business and Professional Women's Club of Mpls. at Calhoun Beach Hotel
22 . . Thanksgiving Sermon at St. Paul's, Mpls.
25-29 . . . . . P-T-R Minot-Max Circuits

ALLEN V. LEE

11-15 . . . . . Dawson, Minn.
25-29 . . . . . Cottonwood, Minn.

CARL OPSAHL

11-15 . . . . . Reynolds, North Dakota
25-29 . . . . . Walker, Minn.

G. S. HELGESEN

11-15 . . . . . P-T-R Willmar Circuit Speak—Zion Lutheran, Litchfield, Minn.

ANNIVERSARIES

Fifteenth at Baldwin, N. Y.

Bethlehem Lutheran Church of Baldwin, New York celebrated its fifteenth anniversary with a Smorgasbord dinner and program on Friday evening, Oct. 5. The congregation has grown from a total of 75 adults and children in 1941 to 1,000 in 1956. The congregation is planning to erect an Educational-Youth building, and a $100,000 building fund campaign was completed this June. Stuart E. Ensberg is pastor of the congregation.

CHANGE OF ADDRESS OF PASTORS

Frank H. Andersen, 1314 3rd Ave., Newport, Minn., 10-15-56
Glenn O. Groth, Box 783, Spenard, Alaska, 10-10-56
Roy C. Hafso, Birch Hills, Sask., Canada, 10-12-56
Norris R. Halvorson, 4105 Calif. Ave., Seattle 16, Wash., 10-15-56
Dorman R. Headland, P. O. Box 207, Plains, Montana, 10-1-56
Ralph Hofrenning, 1301 W. 71st St., Chicago 21, Ill., 10-4-56
G. G. Husby, 2626 Bancroft, Missoula, Mont., 10-15-56
John P. Kildahl, 430 80th St., Brooklyn 9, N. Y., 10-10-56
Walter W. Korsrud, Colfax, Wis., 10-11-56

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

4 choice Clay County farms, close to Vermillion, S. Dak.—fine public schools and State U. One farm is 300 acres, another 220 acres and the other 2 are 160 each. Good REA, mail route, good improvements telephone. Strong Lutheran community 4

336 acre farm, Winneshiek Co., Ia. Ru spring, 1½ mi. to Lutheran Church, n house, good road, 2 barns, 2 silos. 4

Businesses

Very good implement business an modern house, located in rich agricu section of Minn. Will consider tradin good farm in Goodhue, Dodge or Ol counties. 4

Cafe, with fixtures; 6 room apt. or floor. Located in busy town of 900 in Minn. Strong Lutheran community. church, modern hospital and good d Reasonably priced and terms. 4

General store 48 ft. x 60 ft. brick bldg. small apt., fixtures and inventory. Good ing area. Large Luth. church; 4 year school. 4

Excellent "Mom and Pop" dept. sto Wash., with inventory of less than $2 featuring national brands of shoes, clot etc.; town of about 1,450 people—60 mi. Portland, Ore. Sales average annual gr $40,000. Lutheran church in town, also schools. 4

FOR RENT

200 acre dairy farm, 5 mi. west of corah, Ia. Concrete pavement. Running in bldgs. Luth. community with large theran church nearby. 48

Apartment near ELC church and the Minn. Mostly furnished and gas heat block from bus. 48

Elderly woman will share her home middle aged woman for a reasonable sum board and room. 1½ blocks from Luth church. 486

WANTED TO RENT

1 or 2 bedroom, furnished apt. in Minneapolis, preferably near Bryant lin south of Lake St. Needed by Dec. 1st. 486

Fully or partially furnished apt., near college area in La Crosse, Wis. Needed mid-January or 1st of Feb., by college vet wife and baby. 486

Wanted to rent or buy home in St. thony Park, St. Paul, Minn. 486

POSITIONS WANTED

Wife of veteran college student desires time position after 1st of year. Has h yrs. at Lutheran College. Part-time job ex

Something New!

COOKIES FOR CHRISTMAS

This booklet with 17 festive recipes will be a happy surprise greeting for your friends. Choicest cookies for holiday occasions are included, with representative recipes from many countries. Decorative illustrations on every page. With envelope.

25c

Code 31-1515

Augsburg Publishing House, Minneapolis 15, Minneso

cludes: clerking, restaurant, and office; nths insurance rating bureau. Can switchboard. 486-14D

rly Norwegian lady wishes housekeeping for 1 or 2 elderly Christian men, in modern home, no sick care. City preferred also Norwegian if possible. 486-15D

desires housekeeping job for an elderistian woman. More for home in winter s. Prefers Ore., Calif., or Wash. 486-16D

erienced farmer 33, married, 4 children, year around work on farm in E. Mont. with livestock and machinery. Prefers e house, close to school. 486-17E

HELP WANTED

ted a housekeeper for a suburban, an home to live in and have complete sibility of 2 children, 5 and 7, both nool. Automatic appliances. 3 Luth. es close by. 486-18E

ined teacher wanted for pre-school chilit a Luth. Day Nursery in Chicago. 486-19F

inistrative assistant for Lutheran church ot, N. Dak. Must have business ability, ed to lead in public relations with ian convictions. 486-20G

ple for child care in group living, Chil- Home. Adequate pay, pleasant surings, social security. Professional opportin college community in Ia. 486-21G

sman wanted to take full charge of Appliance Store; kitchen and bathroom eling. Drawing account plus commis- 486-22G

etaker at a Bible Camp near Binford, k. for summer of 1957. Open to semior college students or anyone wishing yment. 486-23G

Loving Remembrance

Memorial Wreaths—ELC

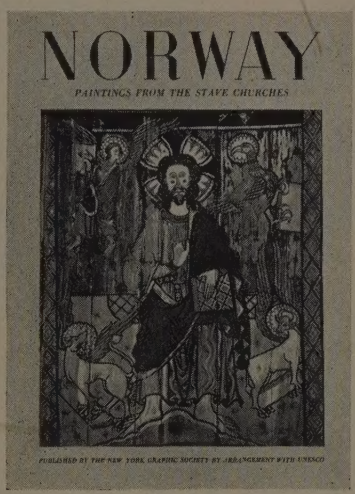
From October 1 through 5, 1956

h, Ole, Montevideo, Minn., $2.
Carl, Mondovi, Wis., $5.
de, Otto, Mayville, No. Dak., $20.
sen, Mrs. Anna, Santa Barbara, Calif., 5
r, R. C., Rosholt, So. Dak., $92.50.
l, Andrew, Alma, Wis., $5.
on, Mrs. Albert, Velva, No. Dak., $10.
on, Alfred J., Kensett, Iowa, $83.50.
on, C. W., Erskine, Minn., $2.
on, Miss Phemie, Osnabrock, No. Dak., $25.
on, Henry, Rugby, No. Dak., $2.50
Freeman, Eagle Grove, Iowa, $5.
Mrs. Belle Johnson, Eagle Grove, Iowa,

n, Mrs. Millie M., Clark, So. Dak., $4.
on, John, Buxton, No. Dak., $2.
Claeber, Grand Meadow, Minn., $25.
en, Olena, Patterson, Calif., $25.
n, Knute, Sedan, Minn., $59.
d, Olaf, Rushford, Minn., $5.
Mrs. H. O., Starbuck, Minn., $68.
n, Tom, Gully, Minn., $1.
anson, Mrs. Anton, Clearbrook, Minn., $3.
n, Hans, Askov, Minn., $5.
n, Odin, Erskine, Minn., $5.
on, Mrs. Marie, Sedan, Minn., $44.
ad, Hans, Sutton, No. Dak., $5.
, Mrs. Palermo, No. Dak., $39.
n, Martin, Madison, Minn., $5.
aug, Duane, Irene, So. Dak., $3.
lahl, John, Aneta, No. Dak., $8.
d, Tom, Crosby, No. Dak., $6.
on, Norman, Ray, No. Dak., $7.
l, Alec, Waldorf, Minn., $5.
son, Marius, Madison, Minn., $15.
, Ed., Erskine, Minn., $5.
, G. S., Ft. Dodge, Iowa, $9.
, Thomas A., Baltic, So. Dak., $8.
n, John, Seattle, Wash., $3.
ck, Susie, Wocklen, Olga, Hayfield, Minn.,

ckson, Carl, New Richland, Minn., $4.
Cyrus, Arlington, So. Dak., $6.
Melvin, Badger, Iowa, $4.
Holt, Einar, Pleasant Lake, No. Dak., $5.
Hussey, Mrs. Sarona, Wis., $5.
Indahl, Albert, Erskine, Minn., $5.
Indahl, William, Erskine, Minn., $5.
Jensen, Elmer, Madelia, Minn., $3.
Johnson, Herman, Badger, Iowa, $10.
Johnson, Oluf A., Elk Point, So. Dak., $2.
Johnson, Wilford, Leland, Iowa, $3.
Keller, Lyle, Ellsworth, Wis., $32.
Larson, Albert H., Gary, Minn., $10.
Larson, Mrs. Alf N., Wyndmere, No. Dak., $7.
Larson, Donald, Badger, Iowa, $2.
Larson, Ephraim, Morris, Ill., $32.
Larson, J. A., Madison, Minn., $9.
Lillemoe, Alma, Erskine, Minn., $19.
Lunde, Otto, Gary, So. Dak., $96.
Miller, H. O., Cottonwood, Minn., $46.
Nelson, Mrs. Cliff, Roseau, Minn., $7.
Nelson, Hans, Jackson, Minn., $9.
Newgard, George, Enderlin, No. Dak., $50.
Oiekrop, Jake, Sauk Centre, Minn., $10.
Olson, Andrew, Fergus Falls, Minn., $5.
Olson, Sigurd, Coon Valley, Wis., $3.
Osten, Mrs. Ole, Lake Crystal, Minn., $17.
Ostenso, Mrs. Ellen, Montevideo, Minn., $6.
Peterson, Christ H., Sunburg, Minn., $39.
Russ, Mrs. Mary, Minneapolis, Minn., $22.
Russell, Mrs. Ida, Hanlontown, Iowa, $21.
Ryg, Arlin Lee, Rake, Iowa, $14.
Sanderson, Melvin, Manitowoc, Wis., $2.
Satre, Ida, Madison, Minn., $6.
Saxton, J. W., Ft. Dodge, Iowa, $4.
Segberg, Mrs. Tom, Erskine, Minn., $6.50
Selvig, Lars, Amery, Wis., $6.
Severson, Oris, Ada, Minn., $5.
Shutts, Ernest, Madelia, Minn., $6.
Skildum, Ole, Viroqua, Wis., $27.
Slinde, Mrs. I., Velva, No. Dak., $16.50
Solee, Mel, Binford, No. Dak., $5.
Stadheim, Mrs. L. J., Albert Lea, Minn., $12.
Storlee, Guillich, Sacred Heart, Minn., $10.
Strom, H. H., Madison, Minn., $7.
Swanson, William, Oslo, Minn., $57.50
Sylvester, Miss Martha, Starbuck, Minn., $8.
Taft, Vivian, Chetek, Wis., $3.
Thorson, Hill., Ft. Dodge, Iowa, $2.
Tweten, Mrs. Thomas, Maddock, No. Dak., $14.

N. H. NELSON, Treasurer



NORWAY

PAINTINGS FROM THE STAVE CHURCHES

Size 13x24½

Paintings in Full Color

This is the fifth volume of the *UNESCO World Art Series*, devoted to the rare masterpieces of the world. The series is designed to publish fine quality reproductions of art masterpieces which have hitherto been known to a too limited few. Such are the medieval paintings found in the stave churches of Norway.

Beautifully photographed and lithographed in full-color on 13″x24½″ pages, these paintings evidence Norway's rich contribution to the religious art of the middle ages. Following an interesting discussion of the *stavkirker* in Norwegian life, the book presents 32 full-page plates of the most outstanding of these religious paintings. Artists, teachers, students, and the art-loving public alike will find this book a rare treasure.

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From the Films Department...

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The Augsburg Films Department publishes a quarterly, FILMS NEWSLETTER, to keep pastors and church workers abreast of the latest audio-visual materials. It also has a complete FILMS CATALOG, listing films and filmstrips which are available through the Films Department. If you have not received these publications and would like to, send your name and address to the Augsburg Films Department.